

SOUTHERN BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST.

VOLUME 13.

MERIDIAN, MISSISSIPPI, THURSDAY, JULY, 4, 1889.

NUMBER 18.

POINTERS AND POINTS.

HIS PRESENCE.

The substance of his presence,
I know it day by day,
Hesitant is my reward
Along the pilgrim way.
The love of him is mine,
His goodness round about,
And over his banner
Lined with his love throughout.
The extent of his presence,
Would that all might know!
My soul with blood he sprinkled,
We was wash'd white as snow.
Christ's precious blood has cleansed me
From every guilty stain,
And made me spotless and blameless,
And safe from all pain.
To the glory of his presence,
Now I shall have in these,
When faith fades into vision,
And I that vision share,
Where, changed into his image,
I wear his face to face,
And reap his smile of greeting,
His works is of living grace.

JEFFERSON HIGH SCHOOL NO. 1.
This school closed on Wednesday night, the 12th inst. The program of the closing exercises was published in several papers and it is presumable that the reading public knew that the commencement sermon was preached on the 9th at 11 o'clock by Rev. J. T. Christian, of Jackson, Miss., the handsome and efficient Corresponding Secretary of the Baptist State Board, Monday night (10th) was the little folk's concert, Tuesday night (11th) was prize declaration, Wednesday (12th) school picnic and Wednesday night was the closing annual concert.

A. R. HARDY.
Continued.

PRAYER.

As Christians, we place a low estimate on the efficacy of prayer and we need much cultivation on this subject.

We have been under the influence of a long protracted drought in South Mississippi for almost two months and vegetation was withering up for want of generous moisture, and there had been public prayers incidentally offered in the general service for the blessing. The writer had not personally prayed direct for rain, as he always feels that the good Lord directs all the variations of the seasons and that to ask direct for the rain might be manifesting a desire to instruct the Lord in the management of seasons.

The drought continued and the pale, lifeless corn assumed such an attitude of distress that on Tuesday morning, the 4th inst., he betook him to the task of asking the Lord to grant the wanted blessing and to grant it that day.

The prayer was earnest and solemn but he arose with the firm belief that God would send the rain that day.

The day was warm and parching and the heavens presented the same glowering prospect they had worn for many days. In the afternoon thunder was heard and the grateful clouds began to gather. At sunset, the writer felt one drop of rain and this cheered his soul as he knew from whence it came.

At 7 o'clock it began to drizzle and this turned into a fine pearl shower that made the yard run over with water and filled the furrows in the field. Thus was prayer answered and on the very day the blessing was asked it was given.

How many blessings Christians are denied because they do not go and ask them of the Lord on bended knees. Let each then exclaim, my soul will praise the Lord and magnify his T.

From the Mississippi Bottom.

The Hays Chapel Church, at Hays Landing, Issaquena county, Miss., began a meeting on Saturday before the fourth Sunday in May, which lasted nine days. Bro. Ball had agreed to assist us, but failed to go. The pastor was without help and not well, and never felt the need of help more, as he had been preaching there two and a half years. He said to the people, "You must decide whether you will have the meeting or not," and all said have it. Telegrams and letters were sent for help, Pastor and people went to work, two sermons a day and dinner on the ground.

Tuesday Bro. Johnston came and Wednesday Bro. Cooper. Both did good service. Bro. Cooper in the pulpit and Bro. Johnston at the organ and the facial expressions of the people made the pastor think of pinching himself to see if it were real.

There had never been but two sermons preached by a white Baptist in that community till two and a half years ago, consequently but little was known of Baptists there.

On Sunday morning, June 2nd, the largest congregation of white people, it is said, that ever assembled for religious service in that county gathered on the banks of the Mississippi River to witness the baptism of the first white persons in Issaquena county since the days of Jesus Christ.

Sister Barnes, Sister Walford, and Brother R. E. Foster were baptized.

Bro. R. E. Foster is one of Issaquena's best known and most highly respected citizens. We expect to baptize more soon. The meeting closed with a good feel.

We all wept as we gave the parting hand to Bro. Cooper. Bro. Johnston promised to preach for them on the second Sunday. Then a large crowd stood up and promised God to live better lives. We beg the brethren everywhere to pray for us.

To God be all the glory and honor now and forever, Amen.

A. TAYLOR.
Clinton, June 10, 1889.

FROM ABERDEEN.

Evangelist E. R. Carswell, Jr., of Atlanta, Ga., has been with us in a meeting of three weeks duration. Many things said by Bro. E. B. Miller, of Grenada, concerning Bro. M. T. Martin as a preacher may be said of Bro. Carswell. As to methods or machinery he has none. No "mourners bench," no invitations for prayer. He believes the gospel to be the power of God unto salvation and preaches it in power and demonstration of the Spirit. He seems to know the Bible through and through.

He grand was the success that many began to feel for the larger ones, less they should fail to entertain the people after such a treat. One gentleman told his three girls that the one who behaved the neatest would get a \$10 gold ring for a present. The smallest said at the close, "Pups, didn't I get it?" but the other said, "Give the teacher," and she said, "Give each of them one."

Scattered away was the father, such presentations of the Bible

that notwithstanding he had sold his house and lot here expecting to move back to his old place so that he can better attend to his large business, he has decided to remain, and if not build another house to rent the one he now occupies. We felt after hearing so many words of praise like saying, "Hurrah for the Jefferson High School, long may she live and do great good in the community and surrounding country.

The greatest power of Bro. C. is clearly revealed in his teaching of the doctrine to the church.

He is a grand teacher. Many of us feel that we have gone through a course of theological instruction with the visiting brother as Professor.

At first our Campbellite friends claimed him and many others of differing faiths flocked to hear him, believing him to be a preacher of wonderful power and information. As he continued to open up the Scriptures, teaching the plan of salvation, regeneration and converted church membership, there appeared some signs of disapproval. They continued all the variations of the seasons and that to ask direct for the rain might be manifesting a desire to instruct the Lord in the management of seasons.

Then came misrepresentation and some down right falsehoods. So it has always been, and I suppose always will be. Many people, some of them God's dear children, will not know and embrace the whole truth.

We most heartily and sincerely forgive any who may have said or done ugly things during the meeting.

Our church was greatly strengthened and most thoroughly established in the doctrines which Christ and the Apostles taught. We received four for baptism, two by letter and one by restoration.

By the amount paid, Bro. C. was certainly satisfied that my people appreciated very highly the services rendered. We heartily commend this Evangelist of the gospel sort, to the brotherhood of Mississippi.

A. J. M.

Seminary Notes By J. H. Lane.

Dr. Elliott, who was pastor of the First Baptist Church in Jeffersonville, Ind., was called away in March on business and was not able to return at all owing to sickness, and I was called to supply the remainder of the session. Sunday night closed my work there and I have this to say, God's grace is the same in the Northern man's heart as the Southern.

It is true they are not as orthodox, take them upon the whole, as the Southern Baptists, but they are a good people. They like to hear Southern preachers and illustrations drawn from the Southern Generals.

Jeffersonville is a city of 15,000 inhabitants, nestling on the opposite bank of the Ohio from the great city of Louisville. I have been crossing the river every Sunday night at 10 o'clock since March, coming back to the Seminary and of a dark night it is a beautiful sight to be in the middle of the Ohio between these two large cities and see them all lighted up with electric lights.

Yes, I have greatly enjoyed my work among those Northern brethren. Last Sunday night the house was packed and the Seminary and the Southern closed. I shall not forget the Seminary and the Southern boys; they are certainly a noble set of fellows.

I suppose you shall soon be making your way to your Southern home; wish I could be with you this summer and hear the sweet tones of your voice.

I am now eating maple syrup and I guess you will soon be dipping your bread in the good old French State molasses.

Old boy, I learned to love you while in the Seminary and should we not meet again on earth, I shall look back with sweet recollections upon the day I met you.

It is true our fathers fought against each other, but we to-day are in the same cause, the same spirit, the same God; you no longer follow Gen. Lee, neither do I follow the voice of Gen. Grant, but both are marching in line by the command of Him who said, "Lo! I am with you always."

Success to you friend Lane, and when you pray please mingle my name in your prayer.

I am, yours in Christ, E. C. Myers.

Some good men both North and South who "fought against each other" and some who didn't, may not find it in their hearts to forget the past and friends and brethren, but we thank God their boys can.

Such presentations of the Bible

IS IT RIGHT.

TO SISTER M. J. WEBB.

I am glad you wrote the open letter to the Woman's Work, because it affords me an opportunity to define myself more fully on the subject. I do not think any one could find a reasonable objection to women working for Christ, either in an individual or a collective capacity, provided the work is not done in such a way as to detract from the church. If the work of the Woman's Society is done "in, and through the church," as you seem to favor, then, I think the society would be less liable to absorb the interest that ought to be taken in the work of the church. It seems clear that the more the society is brought to realize that it is a part of the church, the greater interest its members would be likely to take in the church and, *vice versa*.

The Gospel contemplates correcting both these evils. The moral, by the regenerating and sanctifying influence of the Gospel. The physical, by resurrection and regeneration from the grave. To be morally right, that is to be a Christian. This the gospel contemplates here; and any, and every departure from moral right is a departure from Christianity. No question, then, can be more important, or more appropriate than the one heading this article. It is a proper criterion, by which to try all our feelings, our words, our thoughts, and our actions. It must come until he struck immortality, Bible baptism, and then such a stampede. They fled Jordan's stream and sought the hills for a way lest the river should overflow its banks.

Then came misrepresentation and some down right falsehoods. So it has always been, and I suppose always will be. Many people, some of them God's dear children, will not know and embrace the whole truth. We most heartily and sincerely forgive any who may have said or done ugly things during the meeting.

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It is absolutely necessary that a certificate be procured, as it indicates that the full fare will be paid for the going journey, and that the person is therefore entitled to the place of meeting, and therefore in that respect, and to that extent, is independent of the church. The bulk of the funds raised by the Society, if not paid, will be disbursed by the church in common with other church funds. If the Society desire to make a report of its work, it should be made to "Mamma." You are doubtless ignorant of the fact that these Societies, with perhaps some exceptions, are forwarding their funds direct to the Board, receipts of which are acknowledged through the paper, thus indicating that the Society has, in this particular, at the least, not recognized that it is responsible for all of its acts and doings, as the child of tender years, to the parents of a well regulated household. All funds raised by it should be paid into the church treasury to be disbursed by the church in common with other church funds. If the Society desire to make a report of its work, it should be made to "Mamma."

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A Good Letter From Louisiana.

Dear Record:—Our Baptist affairs in Louisiana are moving on with some interest.

Changes are being made in our educational interests, churches, and mission work. As you see from the papers our two institutions of learning, *Mount Lebanon University* and *Kosciusko College* will both open the next session with new Presidents. Both schools claim to have closed very prosperous sessions and are ready to give the new management a hearty opening.

Mount Lebanon has drawn upon our Texas brethren and brought over our Bro. G. W. Griffin, from Longview and Keach has captured our Financial Secretary, Rev. C. W. Tonkies.

These new men will find a good deal to stimulate them in the thought that they are succeeding men who did a good work last session. It is said that "Prof. G. W. Thapen, close to one of the best sessions in the history of Keach." He will be retained in the faculty.

President W. M. Reese, shows a matriculation of 315 students, larger number than was ever enrolled in one year at Mt. Lebanon. He declines to remain connected in any way with the school.

Our churches are making changes, some of them right often and some retain their old pastors, preferring not to try the new.

There is a measure of prosperity in some of our churches which is really encouraging. It is pleasant to know that pastor P. J. Loftus, of Stonewall, La., who gives his whole time to Salem, and to Summer Grove churches is having his heart gladdened with the time nearly with a reverent spirit. He is a humble lover of men. Then there are members of churches in the north La., without pastor or supply. It is reported that several ministers are coming into our State and there is plenty of room and we will give them a hearty welcome.

We will have no right, easy places to play but for men whose minds are made up to work, the way is open.

Our *Baptist Chronicle* is holding its own and hope is on rising ground. The Editor has taken a "helpmate" for himself and she will be seen to put him into paper and editor. May great success follow.

Our mission work is increasing in interests and will continue to do so. We fear, however, that Bro. Tonkies announced his intention to give it up but the Lord always has men for his work and the Board without delay has put Rev. J. T. Barrett, late of Mississippi in the place vacated by the resignation of Bro. Tonkies and while it will take a little time to learn the situation, our people are hopeful that the work will be pushed vigorously on.

Rev. E. E. Ward, one of our missionaries is arranging to build three houses of worship. Rev. O. M. Miles, who has completed a new house, The brethren at Hughton have had their church building nearly completed twice and twice has it been blown down. They are trying again, Rev. T. B. Harrell at Ruston is having repeated baptisms and Dr. W. S. Pennington of Shreveport has baptized a number of persons this summer.

Sometimes the question is asked "What effect will so many changes have upon our general work?" Well, it needn't have any disastrous effect. Changes must needs come. It is hard to give up old friends, but new ones come in their place, and they soon get old to you know.

In the *Chronicle* this week Dr. J. P. Everett is asking "Dr. F. Courtney, to inform us through the *Baptist Chronicle* what is that "new out of sectarian bigotry" out of which Dr. Pennington has elevated the Baptist denomination of the State?" Dr. Everett says that he is ignorant of any outgrowth of sectarian bigotry "out of which the denominational has been lifted." Several thousand of us are in the same condition with Bro. Everett, Louisiana Baptists have been wont to work on a straight and narrow line but a scriptural out and in, and love it right well. We have Dr. Pennington for his work, and recognize him as being in the very front rank of Louisiana preachers but really didn't know he had pulled us out of any "narrow rut of sectarian bigotry." Bro. Courtney is a valuable good man and his enthusiasm for a brilliant preacher let his pen put it on a little too thick in places, it will all come right. Louisiana is in harness and wants to work for Christ.

Our Convention meets this year at Lake Charles, La., on the night of Aug. 2, when Rev. G. M. Harrel, preaches the Convention sermon or his attorney, Rev. W. C. Friley. Some Mississippi brethren can get there easier than some of us. We want the *Record* Editors to be there. Come over and help us.

G. W. HARTFIELD.

—Arcadia, La.

BLUE MOUNTAIN COMMENCEMENT

We are just through with commencement and we are tired. Our new catalogues are out and will show the following statistics:

Total membership of students enrolled, 220.

Boarding students, 167.

Music, 122.

Art, 30.

Elocution, 38.

Graduates, LITERARY, 9.

Graduates in Music, 2.

We have been provided all the year and have made the work so engaging and improve our buildings.

Our closing exercises opened with a concert on the night of the 12th. It was raining, but the house was "packed." In programme opened with a welcome chorus by our College choir and orchestra. Our orchestra is composed of twenty-two instruments and in key an attractive feature on concert occasions. The

strings, though, could not stand the dampness of the night and all stringed instruments had to be laid aside after the first piece.

On Thursday morning came the contest, by seven members of the election class, for the President's Medal. The committee reported a case of "diamond cut diamond" but awarded the medal to Miss Bessie Eastland, of Forrest, Miss.

At 10 o'clock the annual address was delivered by Rev. W. C. Lattimore, of Starkville. "Elegant and eloquent" remarked one intelligent hearer and nobody accused him of being extravagant.

The Alumni address was appointed for 3:30 p.m., and Rev. B. D. Gray, of Hazlehurst, had been chosen as speaker. He was kept at home, however, by the sickness of one of his members and we were disappointed. In place of his address, came some songs by our vocal teacher, Miss Dunaway, of Va.

On Thursday night nine young ladies were graduated in the Literary courses and two in Piano music. The music graduates were Misses Lida Chiles, of Jackson, and Trudie Lowry, of Forrest. The music courses were Misses Lida Dabbs, of Quitman, Willie Trotter, of Bolton, Drucilla Swain, of Darden, Maggie Eaton, of Hattiesburg, Trudie Lowry, of Forrest and Sarah Sasser, of Midleton, Tenn.

Full course: Miss Agnes Durham, of Blue Mountain, and Misses Nellie and Lottie Jennings, of Water Valley.

The following medals were awarded:

Medal for best Recitation, at Commencement, by the President, to Miss Bessie Eastland, Forrest, Miss.

First medal in Art, by Miss Ella Lee, to Miss Mollie Lee, Raymond, Miss.

Second medal in Art, by Miss Ella Lee, to Miss Lida Chiles, Jackson, Miss.

For best marks in Elocution, by Miss Jessie Jarman, to Miss Anna Lou Spight, Samburg, Tenn.

Theory of music by Prof. Baars, to Miss Nellie Jennings, Hattiesburg, Miss.

History, by Rev. J. D. Anderson and wife, to Miss Cora Hellums, Pine Bluff, Ark.

Spelling by the Lady Principal, to Miss Ella Tolm, Bethelton, Miss.

Nearest rooms, by Dr. A. R. Williams, to Misses Mollie and Anna Due Butter, King Miss., and Misses Lula and Chanty Drummonds, Westville, Miss.

On Friday morning the girls left us by a special train which our kind railroad superintendent had prepared for their accommodation. But for the rattle of the hammers and saws on our new buildings, Blue Mountain would seem like a deserted village?

W. T. LOWRY.

June, 17th.

ORDAINED.

At the request of Mountain Creek Baptist Church, Brethren C. R. Freeman, S. M. Williamson and A. H. Edmonson, met for the purpose of ordaining Bro. W. H. Williams to the full work of the gospel ministry.

The Presbytery was organized by electing Eld. C. R. Freeman, President.

The Presbytery proceeded to examine the candidate upon his experience of grace, call to the Ministry, views of scripture, of Godhead, fall of man, total depravity, Work of Holy spirit in regeneration.

Elect. Call of Holy spirit, Justification, Preservation of the sanctification, Future state. The church of Christ and its ordinances.

The examination being satisfied the church ordered the Presbytery to proceed with the ordination.

The ordination sermon was preached by Eld. A. H. Edmonson. From the subject, "Faithfulness, Text 1 Tim. 1:12.

Ordination prayer by Eld. S. M. Williamson, and laying on of hands by Presbytery.

Benediction to the candidate.

W. E. DEAN,

Secretary.

QUERY.

Is the modern dance an evil? If so, what should be done with a church member, and especially with a minister who tolerates it and encourages it by his influence? Let us hear from Bro. Sample on this question.

CONSERVATIVE.

"Is the modern dance an evil?" If so, what is the evil in it? this is because the devil is in it, this is the devil's institution, and serves a good purpose in that, that it enables the church know who is following the devil and who is following Christ.

The ball-room is Christ's enemy. No one who loves Christ can enjoy the association with his enemy.

No one ever gets his knees before going to the dance and asked God to bless it to the good of his soul.

No one ever went to the dance to glorify God.

No Christian ever went to the dance without coming away feeling as mean as the man who had shattered his best friend. No one ever came away from the dance happy, but a child of the devil.

They say they "cannot see any harm in it," this is because they have on the devil's eye glasses. Put on the eye glasses of Christ and the evil will be manifest.

In the language of Sam Jones, I would say to those who love the dance go ahead, dance all you can here for you are going to a place where it is too hot to dance.

"What should be done with the church members?" If he repents (i.e., quits his business) forgive him especially with the minister who espoused it etc.

I regret to have to say that it is

out of my power to give anything like an intelligent answer to that part of the query, unless I knew what he was a minister of.

Yours, J. R. SAMPLE.

Summit, Miss, June 9-80.

Vicksburg and Back.

We waked up Bro. Voss, at his hotel about 1 a.m. He showed us a room and we slept until the breakfast bell announced readiness of the morning meal. The family were kind, and our good friend took us to the Queen and Crescent springs in his own buggy. Capt. Stafford received us courteously and his interesting narrative and his interesting family cared for us hospitably.

The Alumnae address was appointed for 3:30 p.m., and Rev. B. D. Gray, of Hazlehurst, had been chosen as speaker. He was kept at home, however, by the sickness of one of his members and we were disappointed.

In place of his address, came some songs by our vocal teacher, Miss Dunaway, of Va.

On Saturday morning we penned an article for the Southern Baptist Record on "Disappointments." Later we concluded to start for "home again." Mr. Johnston cleverly put us back in Vicksburg; an unusually hard rain came near keeping us there. Between showers we managed to reach the depot, catching up with Elder G. W. Knight, making for the station. On the train we met Evangelist Hatch, who was en route for Pascagoula to hold a meeting.

Elder Knight is expected to be here Saturday morning to assist in the ordination of deacon Lee, to assist him in the eight hundred adherents on the church. Away goes some of the boasted unity of the Catholic church.

Rev. Kolasinski, the excommunicated Polish priest of Detroit, Mich., dedicated the new church erected for him by his eight thousand adherents on the church. Away goes some of the boasted unity of the Catholic church.

A French scientist has come to the conclusion that we are traveling a cold period." He notes that during the last four years there has been a constant diminution in the average mean temperature.

Some railroad managers propose to put down 100-pound rails and run eighty-ton engines and use thirty-ton freight cars, with air-brakes, in order to make more speed and reduce the cost of freight. One eighty-ton locomotive has just been turned out that has speed of seventy miles an hour.

Miss Williamson, one of the most intelligent hundred who rode into the Valley of death at Balaklava in 1854, has been made chief porter at the Boston post-office. He is seventy years of age.

Cotton exports from the United States during May, just aggregated 210,270 bales, valued at \$10,263,187, against 212,933 bales valued at \$10,053,726, for May, 1888.

The June report of the Department of Agriculture indicates a slight reduction in the area of the cotton planted in the state of the cotton planted on the Atlantic coast, and an increase west of Alabama.

The Prince of Montenegro, on the 10th, ordered that the army of Montenegro be immediately reorganized and put in readiness for active service at the shortest notice.

Four hundred telegrams were received at the Vatican deplored the vanishing of the Bruno monument. All of the Andalusian soldiers accredited to the Vatican met in the Pope's chapel on the 9th.

A number of members of the old Denver Col. police force have been indicted for receiving bribes from gamblers and others. Ex-Chief Brady and Capt. Detective Linton are among the number.

Nearly 400 persons, mostly Methodist Sunday-school children, were killed in a frightful accident to an excursion train near Armagh, Ireland, on the 12th. The number of wounded is not stated, but it is large.

The free circulation of wholesome religious literature among Christian people is not unlike the prevalence of peace for physical well-being. It is good.

It is the desire of the Presbytery to receive the services of the Rev. Dr. Pennington, of Shreveport, for his work, and recognize him as being in the very front rank of Louisiana preachers but really didn't know he had pulled us out of any "narrow rut of sectarian bigotry." Bro. Courtney is a valuable good man and his enthusiasm for a brilliant preacher let his pen put it on a little too thick in places, it will all come right. Louisiana is in harness and wants to work for Christ.

Our Convention meets this year at Lake Charles, La., on the night of Aug. 2, when Rev. G. M. Harrel, preaches the Convention sermon or his attorney, Rev. W. C. Friley.

Some Mississippi brethren can get there easier than some of us. We want the *Record* Editors to be there. Come over and help us.

G. W. HARTFIELD.

—Arcadia, La.

BLUE MOUNTAIN COMMENCEMENT

We are just through with commencement and we are tired. Our new catalogues are out and will show the following statistics:

Total membership of students enrolled, 220.

Boarding students, 167.

Music, 122.

Art, 30.

Elocution, 38.

Graduates, LITERARY, 9.

Graduates in Music, 2.

We have been provided all the year and have made the work so engaging and improve our buildings.

Our closing exercises opened with a concert on the night of the 12th. It was raining, but the house was "packed." In programme opened with a welcome chorus by our College choir and orchestra. Our orchestra is composed of twenty-two instruments and in key an attractive feature on concert occasions. The

strings, though, could not stand the dampness of the night and all stringed instruments had to be laid aside after the first piece.

Yours, J. R. SAMPLE.

Summit, Miss, June 9-80.

Vicksburg and Back.

We waked up Bro. Voss, at his hotel about 1 a.m. He showed us a room and we slept until the breakfast bell announced readiness of the morning meal. The family were kind, and our good friend took us to the Queen and Crescent springs in his own buggy. Capt. Stafford received us courteously and his interesting narrative and his interesting family cared for us hospitably.

The Alumnae address was appointed for 3:30 p.m., and Rev. B. D. Gray, of Hazlehurst, had been chosen as speaker. He was kept at home, however, by the sickness of one of his members and we were disappointed.

In place of his address, came some songs by our vocal teacher, Miss Dunaway, of Va.

On Saturday morning we penned an article for the Southern Baptist Record on "Disappointments." Later we concluded to start for "home again." Mr. Johnston cleverly put us back in Vicksburg; an unusually hard rain came near keeping us there. Between showers we managed to reach the depot, catching up with Elder G. W. Knight, making for the station. On the train we met Evangelist Hatch, who was en route for Pascagoula to hold a meeting.

Elder Knight is expected to be here Saturday morning to assist in the ordination of deacon Lee, to assist him in the eight hundred adherents on the church.

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HOME CIRCLE.

Conducted by MRS. M. T. GAMMELL

"AS WE ARE KNOWN."

By REV. E. N. CARMAN.

When we pass from mist and shadow,
When, as we are known, we know,
To face, with open vision,
Shall necessities force to grow.

Still the hearts we read soundly,
In our best communion, there,
Ways of the living light appear.

Still we trust and rejoice,
That numerous spirits are
As fresh liveliness appearing
Holds us in fresh homes here.

Now, there is still importunity,
Christ hath called, death sound,
In whose exceeding lessons,
Strange new rapture shall be found.

And more, while depth exploring
Of the untried o'er,
Sels to each shall bring recitals
As the endless "yes" run.

Joy in God and in each other,
Thus shall we attain for ye,
Keen and soaring further, better,
And more blissfully always.

Still home is home sweetest,
Wearisome now nevered be,
Creature and Creator holding
Some joy eternally.

Circleville, O.

BE NOT DISMAYED.

In calling to mind the promises of our Lord to his disciples, (and not to them only, but to all who, through their word believe on him,) one is prone to forget some of the conditions, couched in qualifying clauses, and so are led to stumble at what seems misfortune for the faithful followers of the Lord, Christ. For instance when Peter said, "Lo, we have left all, and have followed thee," Jesus answered, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." How apt one is to pass lightly over the "with persecutions" but it is as truly part of the promised reward as the houses and lands, the brethren and sisters.

Why then should faith grow faint and hope dim when God fulfills that part of the promise; its fulfillment is evidence of our heirship to God and joint-heirship with Jesus. It is a guardian of our fellowship in the sufferings of Jesus. Of Christ, the Evangelical prophet wrote, "a man of sorrows and acquainted with grief; and when we place alongside of that description, "It is enough for the servant that he be as his master; the disciple as his Lord," we may surely expect sorrows and acquaintance with grief. We may expect that, sometimes even good men shall be found opposing our efforts for the advancement of Christ's cause and kingdom; persecutions in the name of conservatism and orthodoxy; ancient customs and church traditions. We may expect tribulation at the hands of men and women set for the defense and maintenance of "the good old fashioned ways;" tribulation that shall press, bruise and thrash out all the chaff of pride, vanity, self-esteem or vain glory over our acquirements or achievements. We may especially expect all this in any effort to inspire greater Christian activity in others or to win impudent Godless souls to Christ.

Especially critical are all upon activity and zeal for God if manifested by woman. Argus-eyed criticism sears her in every relation of life to find some flaw in her practice that shall serve to nullify her influence. If gross errors can not be found, small ones must be magnified and new ones invented to rob her of spiritual power. Far be it from any one of the consecrated women to object to these demonstrations of the telling effect of their work. Satan will even join the elbow of some good men and they will write bitter things concerning the women who labor in the Gospel. Other some will burn in invective and false accusation at their defenseless heads, and peddle the slanders and calumnies, second-hand, invented by the enemies of Christ, but these things come in as part of the promises, and are to work for good in us and through us. We shall find the whole promise fulfilled when we forsake all. Just here we may mark the fact that the two "alls" of the Gospel that especially concern us are forsaking all to follow Christ fully and the all things shall work together for good, now putting atop of these the declaration of our Master, "all power is given unto me in heaven and in earth;" we may indeed be not dismayed but be ready to, for ourselves, receive the marching orders: "Go ye therefore, into all the world;" and that sweetest of promise is ours: "Lo, I am with you always even unto the end of the world."

PRAYER AND WORK.

The following extracts from a sermon by Dr. Talmage came as two little wafers worn on a scrap of waste paper by a chance (?) to us; but were verily a message from God in a time of trial: We send them on to find other hearts in need of just such tonic.

God did not make law and then run away from it. What is a law of nature? It is only God's usual way of doing things. But He has said that if His children ask Him to do a thing, and He can consistently do it, He will do it. Go on with your pills, and plasters, and nostrums, and elixirs; and your catholicon, but remember that the mightiest agency in your recovery is prayer. Prayer to God wrought the King's cure, the lump of figs being the God-directed human instrumentality.

I would have you also see—for it is

another lesson of the same subject—that our prayer must be accompanied by means. It is an outrage to sake God to do a thing while we sit indolent. The prayer, to be acceptable, must come not only from the heart, but from the hands. We must work while we pray, devotion and work going together. Luther came to Melanchthon's bedside and prayed for his recovery, and insisted, at the same time, that he should take some warm soup, the soup being just as important as the prayer.

Prayer impotent! I dared to think there was no force in prayer, me thinks God, after all He has done for me and mine, would strike me dead. Prayer impotent! Why is it the mightiest force in the universe. Lightning has no speed, the Alpine avalanche has no power compared with it.

Will you let the abstractions and the vagaries of a few skeptics stand beside the experience of General Haweck, who came out in front of the English army, lifted his hat and called upon the Lord Almighty? Or of George Washington, who at Valley Forge was found upon his knees in prayer? Or of William Wilberforce, who went from the British Parliament to the closet of devotion? Or of Latimer, who stood with his hands on fire, in martyrdom, praying for his persecutors? Was Washington weak? Was Haweck weak? Was Latimer weak? Bring all the affairs of your store, of your soul, of your body of your friends, of your church before Him, and the great day of eternity will show you that the best investments you ever made were your prayers, and though you may have broken promises you made to God, God never broke His promises to you. Let God be true though every man be found a liar.

And now, in conclusion, I have to present you with some checks, blank checks, on the bank of Heaven; written in blood, and signed by the hand wounded on the cross. It is not safe for you to give a blank check with your name on it. You do not know what might be written above. But here is a blank check which God says I can give you; it is signed by the hand-writing of the Lord Jesus Christ, and you can fill it up with any thing you want to. "Ask and it shall be given to you; seek, and ye shall find." I do not say that your prayer will be answered in just what you expect, but I do say it will be answered in the best way. Oh! will you test this? This is the outcome of all this subject.

THE WORKER.

There is a gateway at the entrance of a narrow passage in London, over which is written, "No burdens allowed to pass through." And yet we do pass, constantly with ours," said one friend to another, as they turned up this passage. They carried no visible burdens, but they were like many who, although they have no outward pack upon their shoulders, often stoop inwardly beneath the pressure of a heavy load upon the heart. The worst burdens are those which never meet the eye. There is another gate—one which we are invited to enter, and must enter, if we would attain to rest and peace, and over which is, also, inscribed, "No burden allowed to pass through." This is the straight gate, which leads to life, and by it stands one saying to each one of us, "My presence shall go with thee, and I will give thee rest."—The Worker.

WOMAN'S WORK.

CENTRAL COMMITTEE.
President, Central Committee—Mrs. Adelia M. Hillman, Clinton, Miss.
Secretary—Mrs. Minnie C. Dawson, Jackson, Miss.
Mrs. H. F. Spokes, Jackson, Miss.
Mrs. C. C. Dawson, Jackson, Miss.
Mrs. Lucy Griffith Bailey, Jackson, Miss., and the Vice-Presidents of the Associations.

OBJECTS.
Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Home Use, Sustentation and Southern Baptist Theological Seminary.

BOXE RECEIVED.

For Ministerial Students in Mississippi College.

June 20th. From Woman's Mission Society, Baptist church, Glen Allan, Deer Creek Association, one box of food valued at five dollars and eighty-five cents. Mrs. W. J. Taylor, President, Mississ. V. G. Bell, Secretary.

ADELLA M. HILLMAN.

To the Ladies' Missionary Society of the Oxford Association:
(As Vice-President of the Central Committee for Oxford Association) have just received a letter from Mrs. Adelia M. Hillman, requesting a report from all the societies of this association to be made at once, that the State report, to be presented at the Convention at West Point may not be delayed.

I have tried to reach the societies by private means before, but fear that in some cases I have failed. I will now try the dear old Rizord, and I feel that it is faithful and appreciated messenger to most of our Baptist homes.

In order that this report may be complete, I wish the address of all officers of each society, and an account of the society's work, for the year which may be thus classified: Amount contributed to F. M. Board, to H. M. Board, to State Mission; Ministerial Education; Mississippi College Sustentation; Home Use, Southern Baptist Theological Seminary, I hope to report a society from every church of the Association; but if in any church such a society does not exist, I would be glad if any one from the church would report to me, that I might send a committee for organizing a Woman's

Missionary Society and also other mission literature.

The reports from the different Baptist works are cheering, we must let our Woman's Mission fall behind the rest. This I am sure it will not do, if all will immediately report what has been done in the Lord's Vineyard.

Your sister in Christian endeavor,
MRS. A. H. LEIGH,
Courtland, Miss.

YOUNG HOPEFULS.

Mrs. M. T. GAMBRELL.—
I have not written in quite awhile, but I have been an earnest reader of your column. As schools will soon close, I hope to see more letters from the Young Hopefuls.

I will send twenty-five cents for your minister at Clinton.

Would like to have an answer to this question, "Did Jesus Christ ever sing?"

Yours truly,
MADDIE SCOTT.

UNCLE JAKE'S STORY.

"Wait a minute, Marse Felix," I say, "till I run to the stable and saddle your horse."

"Horse?" he says, "wid dat same hard lapp, 'why, Jake, don't you know the horse is the General's, and I've got no right to anything on the premises?" No, I'll foot it to Ball's, and I reckon I have to foot it for a long day."

"Afore he went he stood in the hall awhile, lookin' up at his master's pictur what hung dar. I heard him whisper to himself, 'Your wurlfus, ruined son, mother! Oh! if you had only stayed with us!' Then he pulled his hat down over his eyes, and went out, shammin' de doors after him.

"I tell you, Jakey, I was dat troublin' in my mind I don't know wot to be at, ticklerly when I come to find out Marse Felix had forgot his warm overcoat. Dar it was hangin' on de hall-rack, and de freezin' wind howlin' outside. It was two good miles to Ball's by de road, but dere was a short cut through de fields, too sloshy and bad to take in winter. No sleep for me dat night, and Christmas mornin', arter I had gin de General his mornin' coffee, and known he wouldn't want me for a hour or two, I took a hoss and started to Ball's wid Marse Felix' overcoat. It war de coldest day I ever had knowed. De puddles was froze through and through, and you could ride ober Duck Pond. Wen I rode up to de gate, ole Ball himself comed out.

"Helloo, Jake! he hollered, 'wot's brung you here so early?'

"Ise brung Marse Felix' overcoat, sar."

"Felix? why, he aint here!"

"Did he go way dis mornin'? I axed feelin' mighty queer."

"He aint neber been here sence last night, 'bout ten o'clock, when he and Mr. Ernest started fur home."

"You mought hab knocked me down wid a straw, I got so scared and shak."

"Mr. Ball," I says, Marse Felix started fur your favern' bout eleven o'clock, and he war walkin' at dat."

"Ole Ball he looked scared too, started at eleven o'clock, in dat freez! he cries, 'on foot, and no overcoat; whew! if dat latn bad! Suppose he and de ole man had a row."

I tell you, Jake, de boy had too much liquor aboard to make it safe for him to be out such a night."

"You gin it ter him, Mr. Ball?" I cries, fur I was angry wid ole Ball. "Tempt our boys wid your liquor, and you've ruined 'em."

"He laffed scornful, "Hold your tongue, nigger!" he says. "You must hab been takin' Christmas drams early dis mornin'! Look fur your young mass at his Aunt, Madam Courtney's. I reckon he went dar, and tell de General, and don't lose standin'."

"No, grandpa, I guess I've got enough for my use," Jake answered, laughing. "I think I'd rather have our Christmas, with onestis ob candy and a ginger cake, than your fine Christmas at Clairville with turkey and wine, and roast pig, and the General ragin' at you, and his poor dead son in the sitting-room—killed by liquor. I guess I like temprance best."

M. B. WILLIAMS.

I rode off, but I didn't go to Madam Courtney's, fur I known; I my young masters didn't like her a bit, and 'twasn't likely Marse Felix would go to her in his trouble. I searched evry clump of bushes, and I looked behind evry tree on de road, my heart jest as heavy as lead. But felt some easy when I found non."

"When I got home I found was I mighty behind time. De General he breakfast, and had sholded awful, cause I wasn't dar to wait on him. He had rode to de town ob Elmwood, and left word he wouldn't be back till dinner-time. I didn't know what to do. Marse Ernest he was so awful sick from his spess, he warn't no manne ob use to surch for any-

"I went to Mass Miles, de overseer, and he took some ob de hands one way and I galloped off de order and went to Madam Courtney's. I warn't a bit surprised when de family said Marse Felix hadn't been high on 'em. When I rode back de General and his friends was ready to sit down to dinner, and he was angry cause I was not there.

"What has you eat at, you rascals?" he hollers. "This is takin' too much Christmass to neglect all your duties. I've de greatest mind in de world to give you a flogging!"

"Somehow I was scared, and grieved 'bout Marse Felix. I didn't seem to be scared 'bout myself, so I just spoke up bold as a lion. 'Ise been lookin' for Marse Felix,' sir. He ain't bin heard of since he went away last night."

"De General he looked up sudden, and den he laffed and said, 'He isn't quite a fool if he was drunk. His hoss known the way to every low-down disreputable den within twenty miles.'

"He didn't ride he went on foot," I says:

"I tell you ole General he turned white, but he neber did back

out, and gin up, in says, 'You're a fool life, so he could happen to him.' What tlemien to dinner, and I'll tell the general if you put on such a face here, sir, send you to the quarter."

"Well de folks went to dinner, and you'll stay there."

"Well de folks went to dinner, and his mind. He tried to be one way in but evry time de door open and joke, ed quick round, and then know he loved Marse Felix. He started, anything in de world, and his temper was over, he'd forget and forgive. He was ready to go to meet the general if you put on such a face here, sir, send you to the quarter."

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